THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The philosophy of prayer is perfectly natural. If God has gifts to bestow upon one of His children, it is natural that He should choose to bestow them upon him who asks in faith, having tried to put his heart and soul in accord with his Maker, rather than upon him who has made no such effort."—S. NORMAN LEE.

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ARE THE CHURCHES LOSING THEIR HOLD UPON MEN?

WE often have occasion to recur to the admissions of leading men in the sects of divided Christendom, as a testimony of the decadence of so-called Christianity. In the closing session of a recent assembly of evangelical churchmen, the question, "Is the church losing her hold upon men," was brought up to be considered. It was introduced by a distinguished layman. After deploring the falling off in membership, he launched out into what was regarded as an optimistic speech for the future of his church. "The church," he said, "did not stand where it did. The churches have passed through a very trying ordeal of thirty years' scientific, biblical criticism, and this has altered the church's attitude to the people and the attitude of the people to the church. Men no longer fear hell, and heaven itself has not got the charms for the masses of the people that it once had.

"The churches have met with a new difficulty. The sociologist comes along and repeats what Carlisle thundered and what Ruskin in sweeter accents expressed, that the condition of the people must become the first order of the day. Now the church has no direct answer to the sociologist, because the church has stood for moral and religious ideals." I will not say that this part of his remarks must have conveyed rather an opposite sentiment and to some extent have detracted from the optimistic tenor of the proceedings. But the most remarkable utterances that a body of

ministers could possibly give ear to was the frank admissions of one of the leading clergymen. In a few terse sentences he pointed out the fact that the church is losing its hold upon the present generation, including all classes of society. And then, with a view of answering the question as to why this condition prevailed, the reverend gentleman set before him the task of replying to this important interrogatory, by giving a few of his reasons.

The following quotation is but another unsolicited verification of the lack of that constant assurance which has in all dispensations enabled the true servant of God to speak "as one having authority" and not with a feeling of uncertainty.

"I have heard it said over and over again: 'When you preachers of religion decide among yourselves what we ought to believe, we shall be ready to listen.' It is not a mere excuse; it is the expression of weariness with uncertainty. Different preachers not only contradict one another, but very few of us, if any, preach with that accent of assurance which carries conviction. We cannot make the people believe more, or more deeply and strongly, than we do ourselves. We do not know where we are. Hesitation is never inspiring. I believe that we shall get out of this period of uncertainty, and that God will raise up in His own time, when conditions are favorable, another Paul or Augustine or Calvin, who will interpret for us our great gospel in terms that will be real and convincing to the modern mind. It will be a newer theology than anything we have yet had, and yet it will be recognized as the old. The hearts of men will leap in response to it, and will say: 'This is true. This is what we have been waiting for,' and we shall all preach it with a consciousness that we are in line with all the faithful preachers of the past, and yet that we preach in language that is understood by the present generation."

Considering, of course, the tardiness of such a prophetic discourse, and knowing that events as predicted above have already made their appearance, it is quite marvelous that the announcement of these anticipated happenings should be reproduced before a body of learned theologians. But to continue the quotation, the reverend gentleman went on to say—"By a new theology, I do not mean a new gospel, but a new interpretation, which shall take account of the new world into which we have passed. We have been trying to commend our religion to the people by emptying it of all that offends and perplexes the modern mind. But the people pass by on the other side an emasculated religion, stripped of the supernatural and the mysterious. We want all the elements that made the old an inspiration to worship and prayer, and a message of hope and healing to the sinful. I remember pausing over a statement of Dr. Denny's in his 'Studies of Theology,' in which, after expounding a theory of the atonement, he commended it by saying, '*that it could be preached.*' I have long seen that it was a profound remark, and much in the old and new theologies of the

present is condemned because it is not preachable at this time of day. We need a new theology that we can preach with certainty and that will carry conviction; then we shall soon recover our hold upon men."

Allowing that the discouraging aspect depicted in the above quotations was the incentive that prompted the boldness with which these statements were made, the courage displayed is evidently commendable. Other reasons offered for the decline of the churches were: "That they had suffered the people to lose confidence in the Bible." Referring to the criticism of some of the people who had come to look upon the ministry as "a snap or a soft job," he admitted the existence of "a few rotters" as also many who were not. But he also said—"We all know that there is no vocation in life where it is so easy for a man to deteriorate morally, intellectually and spiritually as the ministry." Why there should exist a spirit of deterioration amongst those who are intrusted with the care of souls, the present exponents of sectarianism can perhaps best explain. That is their trouble, not ours. We are almost persuaded, however, that this is a decided leak. How well the apostles knew that they were insufficient of themselves, but God had made them able ministers, not of the letter, but of the spirit and power of the gospel. "The letter killeth, but the spirit giveth life," and the first law of life is growth. Spiritual growth should accompany, and does accompany, those who labor in the true Church of Christ. When once the spirit of missionary life is acquired, without exception, we observe an enlargement of spiritual powers. He that does not foster the "spirit of life" cannot attain to "the stature of the fulness of Christ." As complete inertia is unknown in the economy of God, so a man who has not received that "inward grace," by obedience to laws of righteousness, does not abide the law of progression, but is moving downward.

Reference was made to the relative position of their "chosen vocation" to other departments of life. Stress was laid upon their becoming masters of the art of elocution, not so much what they should preach, but how they should preach it. To quote the words of one of the speakers—"In their system, they were ignoring the central truth that a man's personality was one source of his ministry, and that it was not an inexhaustible asset." "Many congregations were incapable of receiving benefit from a man after they had exhausted the personality he had." The reasonable deduction is that God no longer inspires men and that His plan for human redemption is exhaustible. We are not fully persuaded, however, that the truths of heaven need the good looks of any man to make them more attractive, or to better qualify him to fulfill the divine will of the Master. To be sure the true gospel of the kingdom is unpopular, but when investigated by the honest-hearted, with a desire to learn the will of the Father, it

has never been found wanting in any particular. On the contrary, the vagaries of uninspired men will always be void and empty.

While contemplating these evidences of the weakness and decay of modern churches, how like the star of hope shines the truth that God has again held converse with men upon the earth, after the silence of centuries. He has truly raised up a mouthpiece, not an "Augustine or a Calvin," but a prophet endowed with the same priesthood which actuated and gave prestige to Paul and his fellow apostles. The note of uncertainty that pervades the minds of modern preachers is but evidence of the absence of that holy endowment, the priesthood of God. "No man taketh this honor unto himself, but he that is called of God, as was Aaron."

Like the Jews who professed to be looking for their King, whilst He had already made His appearance, so also these modern divines pretend to be looking for one to be raised up to help them out of their dilemma. In this light they would do well to consider the answers given through Joseph Smith the prophet, to the questions propounded by the scientist and sociologist. "Mormonism" we believe will answer them.

It is not the purpose of this writing to criticise the efforts being put forth to bring the religions of the past to conform with modern thought. The attempts at reform are rather to be applauded. Nor is it the intention to belittle the effect many of the religious teachings of past centuries have had in bringing society to a higher state, preparatory to the restoration of the gospel. It is rather to aid in the solution of this momentous problem as to why the churches have lost their hold upon humanity. To raise the subject of an apostacy was not the intent; yet it is clearly evident that "here a little and there a little" there has been a continuous departure from the principles and power of the gospel of Christ.

Stroud. RALPH D. SMUIN.

RESURRECTION ASSURED THROUGH THE SAVIOR.

ADDRESS DELIVERED IN SALT LAKE TABERNACLE, SUNDAY, APRIL 16TH, 1911, BY ELDER CHARLES W. PENROSE.

(*Concluded from page 519.*)

If the resurrection means simply the separation of the earthly tabernacle from the spirit, and the rising of the spirit from conditions of mortality to immortality, if that is all the resurrection means, then why did Jesus go there and demonstrate to His disciples that the resurrection is a reality, that it was His body that was there, and not a mere spirit? Now, one of the disciples, Thomas, was not present when He appeared: and when the others

told him they had seen the Lord, he said, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." After eight days, we read, the disciples were again assembled, and Thomas with them, when Jesus again stood in their midst; He said: "Thomas, reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing." What was that for, if not a demonstration of the actuality of the resurrection from the dead? Christ, so far as we know, did not explain the process by which He was raised. We are told in the New Testament that He was raised up by the Spirit of God. The Spirit of God is the spirit of life. That was what was breathed into Adam's nostrils in the beginning. It quickens all things. It is the power of life. It is the vital force. There is not a particle of the human body but what is eternal in its nature. The organization can be destroyed for the time being, and the particles of the human body may be scattered to the four winds, or may be buried in the depths of the sea; it matters not; but the power of God can reach them. His spirit permeates all things; it gives life to all things, and there is no real life without it. Says the apostle Paul, in writing to the saints in Rome, "If the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you." I do not pretend to try to explain, this afternoon, the great mystery of the resurrection. There are other mysteries, just as deep, that we do comprehend; there are the powers by which the forces of the universe, which are eternal in their nature, are so controlled that order, and beauty, and harmony, and organization, and union come out of the elements and on other motions of the same forces disintegration ensues. We do not understand how it is that one day a human being, quickened with life, with its sparkle in his eyes, with the beams of intelligence upon his countenance, with the glow of health on his cheek, by a quick turn in his being will lie prone on the ground; no light in the eye, no motion in the hand, nothing attractive in the form; which in a very little time begins to disintegrate. One day every particle of that body was striving to cling to every other particle, the next day trying to get away as quickly as possible. There are a great many other things I do not understand, but I realize they are facts; and we shall find as surely as we are here this afternoon, that the resurrection of Jesus Christ, so powerfully attested by numerous witnesses, was a reality. And if Christ rose from the dead, we can rise from the dead by the power that is in Him. If one person can be resurrected, a million can be; and if a million persons can be resurrected, all creation can be resuscitated and revived by the power of God, by the operations of the spirit of life.

Now, the great fact of the resurrection is vital to real Chris-

tianity. Real Christianity has been fading out from the world from the time when the apostles were put to death. There have been a great many grand and noble men and women who have been called Christians, and a great many grand and noble men and women who were not called Christians; that is not what I am speaking about. I am talking about the Church, an organization, a system established by Jesus of Nazareth, which was really Christian. The spirit of it faded out from mankind. Some few of its precepts have been taught and believed in, and they have had a wonderful effect upon humanity; but, generally speaking, darkness has come upon the people; as the prophet Isaiah said, "Darkness shall cover the earth, and gross darkness the people." But in these last days, Jesus Christ, He who rose from the dead on the third day after His crucifixion, has appeared and He has re-established His Church. This Church of Jesus Christ of Latter-day Saints is His Church; He is at the head of it. Our good Christian friends will not number us among the Christian fraternity, and yet we are really the only people who cling to, and advocate, and live for, and are willing to die for the gospel of Jesus Christ as He preached it in its fullness when He was on the earth, and which He has restored in the latter days. We look to Jesus Christ as the author of our salvation. We look to Him as the means whereby we shall be raised from the dead. We look to Him as the means whereby we may get back into the presence of our Father, through obedience to His commandments. And we look upon it as the first duty of human beings to find out His will, and then do it, not merely saying we believe in Him. It is not consistent to say we love Him, or that we believe in Him, if we ignore His commandments. "If you love me, keep my commandments." That is what He told His ancient disciples, and what He has told them in the latter days.

Now, the glorious resurrection day is celebrated throughout Christendom in various ways. Beautiful flowers decorate the churches and other places where people meet to worship—a very fine thing. I like it; I wish we had some here. I suppose they will have in our ward meetings this evening. I think we ought to celebrate this day to the full extent and show our love to the Lord in every way—not that it depends upon giving of flowers to the dead to show our devotion to them and our affection for them; that is about all of the affection some of them get. They can go on in poverty, and in misery, in sorrow, in affliction, and trouble while they live, and then when death comes folks will smother their caskets with flowers, and drop a tear or two over their graves. It does not do them very much good, I am sure; and offering flowers to the Redeemer is not real worship. It is a beautiful sign of our devotion and love for the precepts He has taught, but the real way to show our love for Him is to keep His commandments, to live according to His law. Let every person take to heart the injunction you have received, that you shall believe in Jesus

Christ; then repent of your sins; turn away from the evils you know you do; refrain from everything that is wrong, and serve Christ with all your hearts, walk in His ways, keep His commandments; be baptised unto Him, by the authority that He has given unto men to act for Him; and receive the Holy Ghost by the laying on of their hands. Then seek the Lord Jesus, and by the light of that Holy Spirit you can see and comprehend the things of God. The resurrection will no longer be a matter of doubt in your minds, but the testimony of Jesus will come into your souls, and you will know that He lives, and that you will meet Him at some time and have to give an account for the deeds done in the body.

Brethren and sisters, Latter-day Saints, walk in the ways of Christ, keep His commandments, listen to His voice, take to your hearts His precepts, and every day of your lives be governed by the example that He gave, as far as you possibly can in mortal life; and then, by and by, you will be with Him, and you will be made like Him; you will be branches grafted into the true vine; you will partake of the nature and sap flowing in that vine, and you will be Christ's at His coming. When that time shall arrive, not only will Job and all the other ancient worthies, who have obeyed the voice of God, come forth and answer the call, but you will be with them with bodies cleansed and purified and made like unto the glorious body of the Son of God, no longer subject to pain, and sorrow, and distress, and sin, and death, but to be heirs of immortality and eternal life, in the presence of the Father, in the companionship of Jesus Christ, our Redeemer, to whom be honor, and glory, and power, and dominion, in worlds without end.—Amen.

HUMANITY IS ONE.

Humanity is one: no weakest brother
Can fail or falter, sin or suffer woe,
But that the suffering reacheth every other
And all the world with him doth fainter grow.

Humanity is one: who thinks to conquer
By crushing down a weaker in the way,
Knows not that in his own unreasoning rancor
He beateth down the steps that lead to day.

Humanity is one: there is no heaven
If one unholy lingers far apart;
It worketh in their bliss as evil leaven
That taints at last the universal heart.

Humanity is one: thou that o'ereomest,
O thou be strong for those who are but weak;
So shall a thousand triumph where thou winnest
And many find what few know how to seek.

CLARA GREGORY ORTON.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 24, 1911.

TITHING.

In latter times, we are told by holy prophets, the Lord would proceed to do a marvelous work and a wonder. The prediction finds ample fulfillment in the Church of Jesus Christ of Latter-day Saints, which in its doctrines and organization, and through them in its achievements, is truly a marvelous work, that is to-day attracting world-wide attention. From a humble beginning in the year 1830, the Latter-day Saints have grown in numbers until the membership of the Church is little short of half a million souls.

The distinguishing characteristic of the "Mormon" people is their faith combined with good works. They are held together as a religious body by the power of the Holy Ghost conferred upon them at the time of baptism, but their efforts are directed by an organization so perfect in its operations that every man, woman and child is properly accounted for and early learns their place and duty. A willing obedience is given to recognized authority. The spiritual teachings of the Church are held to be of the highest importance, yet much attention is devoted to temporal affairs. This must necessarily be so—for man is dual in his nature. His spirit is sustained by the food which can only be supplied in the true worship of God, and so also his body must be fed, cared for and protected. As the line of distinction between the spirit and body is indistinguishable to the human eye, so the point that separates the spiritual from the temporal in the affairs of life is not discernible.

The achievements of the Latter-day Saints may not all be mentioned in a single article, but suffice it to say that the gospel of the Redeemer has been preached by them during the past eighty years to many nations, kindred, tongues and people, which effort represents a great spiritual uplifting of the inhabitants of the earth. Many have gladly received the testimony of the elders, and yielded obedience to their divine teachings, and this has led to the founding of some twenty-one great and important missions in various parts of the world. These missions are flourishing at the present day. The visible fruits of the gospel teachings, as seen in

the growing membership of our various branches, are far less abundant than the invisible. Seeds are sown in honest hearts that will later germinate and grow into a rich harvest of souls.

The religious thought of the Christian world to-day is profoundly affected by the teachings of Joseph Smith, the prophet. Extreme views have been greatly modified. The abhorrent doctrine of infant damnation, so strongly advocated by some denominations in years gone by, has been practically abandoned, and the pleasing doctrine that there is a space for repentance of sin, and hope beyond the grave, taught by the prophet, is now regarded with favor by ministers of the gospel. In the publication of the Book of Mormon, the Doctrine and Covenants and Pearl of Great Price, light and truth are revealed, springing out of the earth and descending from heaven in a glorious combination which confirms the word of God given in the sacred record to His ancient people. Truly "Mormonism" may be fitly likened to leaven, which, the parable tells us, was hid in three measures of meal till the whole was leavened.

So much for the spiritual achievements of the Church of Jesus Christ of Latter-day Saints. What of the temporal? Turn your eyes to the Rocky Mountains of America. There you will see a great Church and mighty commonwealth founded by the "Mormons." Many notable cities, beautifully laid out and adorned with comfortable homes, attractive and substantial public buildings, and houses of worship are everywhere in evidence. Four splendid temples have been erected at great expense in various localities for sacred purposes. They stand upon that once desert land, enduring monuments to the faith and unwavering integrity of a people who were "smitten and peeled" and driven by their implacable enemies a thousand miles from civilization. In the founding and building up of the latter-day Zion in its temporal aspects, so often referred to by Isaiah the prophet, a continuous revenue of means is required. This is largely provided by the law of God known as "tithing," which is familiar not only to the Latter-day Saints, but was practiced by ancient Israel. Abraham, Isaac and Jacob and other holy men were tithe-payers. The observance of the law in former times brought temporal blessings to the people. They were prospered in material things. Suffering and want, such as exist in the world generally, and which are greatly emphasized by strikes and other disorders, were unknown. The poor were not overlooked, neglected or forgotten. The means necessary for the erection of suitable buildings for the worship of God and other sacred purposes were forthcoming—in fact, there was usually sufficient in the storehouse of the Lord to prosecute any necessary and laudable undertaking. So it is in latter times.

We wish here to emphasize the importance of this great revenue law of the Church. It did not originate with man. Joseph Smith

was not responsible for it. The Lord gave it by revelation and made it binding upon His people. All wage-earners and producers, male or female, without exception, are embraced within its broad scope. There are none so rich as to be exempt, none so poor as to escape its just provisions. The rich man gives from his abundance, the poor man contributes from his poverty, each a tenth of his annual increase; but obedience to the law insures both to the rich and the poor alike a special blessing from on high. Significant and impressive is the word of the Lord as recorded in Malachi (third chapter, tenth verse): "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." But no less significant is the word of the Lord as it is written into the law of tithing given to the Church, July 8th, 1838 (see Section 119 Doctrine and Covenants). The fourth, fifth and sixth verses read as follows: "And after that, those who have thus been tithed, shall pay one-tenth of all their interest annually; and this shall be a standing law unto them for ever, for my holy Priesthood, saith the Lord. Verily I say unto you, it shall come to pass, that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you. And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you."

In another revelation given through the Prophet Joseph, September 11th, 1831, the Lord makes known His mind concerning the law of tithing in the following unmistakable language: "Behold, now it is called to-day (until the coming of the Son of man), and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned (at his coming); for after to-day cometh the burning: this is speaking after the manner of the Lord; for verily I say, to-morrow all the proud and they that do wickedly shall be as stubble; and I will burn them up, for I am the Lord of hosts: and I will not spare any that remain in Babylon."

We are given to understand that Zion cannot be sanctified and redeemed except by observance of this divine commandment, and it follows that members of the Church who reject it, or by neglect fail to do their duty, fall under the displeasure of their Lawgiver and will surely fail in the promises made to the faithful. Besides, they have no assurance of deliverance from that awful day of burning which lies in the future, but will surely overtake the inhabitants of the earth.

RUDGER CLAWSON.

A GIGANTIC STRIKE.

INDUSTRIAL conditions in Great Britain at the present time are most alarming. A gigantic strike of railway employees is in progress. It is reported in the daily papers that two hundred thousand men are idle. Passenger service is greatly impaired and the movement of freight seriously impeded. In Liverpool, where the trouble originated, a spirit of riot and disorder has prevailed, necessitating the presence of the military. The inability of the railway companies to deliver perishable goods, partly from lack of help and partly through interference of strikers, has resulted in the loss of thousands of pounds to the merchants of this great commercial city. Many business houses and some manufacturing plants have closed their doors for the present. Trade is further paralyzed by the closing of the docks, and as a result of the general conditions the great ocean liners, due to leave this port from day to day, have been crippled in their movements. Railway and steamship companies continue to sell tickets, but will not guarantee the prompt departure of their boats and trains. There is not, neither can there be, any adherence whatever to schedule time. Stagnation of business, depression and suffering are everywhere apparent. Scenes of violence have occurred in the streets. In a clash between the police and the rougher element among the populace the other night, many were hurt, and several days later, when the "hooligans" so-called, made a bitter and blood-thirsty attack on the military, two were shot dead. The thoroughfares are thronged every evening by people, much to the annoyance and anxiety of the civil authorities, who have repeatedly warned them of the danger to which they expose themselves. Rushes of the police with drawn batons are not infrequent—in fact, it appears the only effective means to clear the streets of those who persist in assembling there.

What a day may develop no one knows. The spirit of unrest is rampant, and doubtless there is already much suffering for the necessities of life in the families of the workingmen. Food stuffs have advanced in price somewhat, and still further advances are imminent. If a settlement of the present differences between capital and labor is not reached soon, who can tell what may follow. The writer is at this moment looking out of his office window and sees a squad of soldiers, heavily armed, marching along the street. They are returning to their encampment on the square, just opposite, where a large number of infantry and cavalry are quartered. From his window it appears, as it really is, a tented city. The soldiers, just now returning, will be relieved by others, who will be sent down into the city to assist in preserving order and keeping the peace, and thus it is all the day long. Soldiers on foot and mounted pass the window every few moments. It may not be deemed a pleasant sight, these grim evidences of war within a

stone's throw of one's office, but, nevertheless, a comfortable feeling of security goes with it.

What is here written of Liverpool may with equal force and truth be written of many notable cities of the kingdom.

How insignificant and unimportant, from a merely human standpoint, is the "Mormon" question, which only recently caused such widespread agitation throughout the British Isles, compared with the greater question now awaiting solution in this and other important commercial cities of Great Britain—a question that is shaking society to its very foundations and disrupting all business interests.

So acute is the situation that the strong arm of the government is reaching out to effect, if possible, a peaceful settlement of the difficulty. All eyes, therefore, are turned in that direction with anxious solicitude, and earnest, heartfelt prayers for success.

In the gospel of the Redeemer, if rightly lived, will be found a sure panacea for the evils and distress which at present afflict the children of men.

RUDGER CLAWSON.

NOTE.—Since the foregoing article was written, a statement has been made in the daily press to the effect that "unexpectedly and to the great public relief, the railway strike, which bade fair to paralyse the whole life of the country, came to an end on Saturday night, August 19th, with the announcement from the Board of Trade that the parties to the dispute had agreed upon terms of settlement, and that work was to be resumed immediately."

R. C.

CONFERENCE OF THE SOUTH AFRICAN MISSION.

A CONFERENCE of the South African Mission was held in Kimberley, Cape Colony, South Africa. President John H. Sagers presided, and there were fourteen elders present.

A Priesthood meeting was held June 10th, 1911, at 10 a.m., with President Sagers presiding, who, after the opening exercises, gave a short address of welcome to the elders. He read and commented upon the statistical report for the past six months, which showed an advancement over the corresponding six months of last year. The elders then reported their labors in their respective fields, and spoke of their joy in the work. A short discussion was carried on as to how we could improve our methods of work and secure better results, after which President Sagers gave timely instructions to the elders.

Benediction by Elder Rufus Beach.

At 2 p.m. another Priesthood meeting was called to order. After the opening exercises the meeting was given over to the elders for questions pertaining to their work. President Sagers

gave the elders their appointments, where they were to return to labor. Benediction by Elder J. A. Artimus Crane.

The first regular session of the conference was held June 10th, at 7 p.m. After the opening exercises, President Sagers gave a few words of welcome to the saints and elders. He spoke of the purposes of and the benefits derived from a conference in the mission field.

Elder Louie A. Nelson said we, as a people, accept the truth wherever it may be found, while the world, through their ignorance of our true meaning, reject us, and consequently the truths we bring them.

Elder Joseph F. Hintze said obedience is one of the first things a candidate for salvation should learn, for without it one cannot gain salvation.

Elder Rufus Beach spoke of the warning call to the world which has already sounded for many years, and is still calling them to "repent for the kingdom of heaven is at hand."

A quartet, "Who's on the Lord's side, who?"

Elder Franklin R. Gardner spoke upon the power and authority of the priesthood.

Elder C. Byron Whitney offered the closing prayer.

The second session of the conference was held Sunday, June 11th, at 10 a.m.

Elder Gottlieb Blatter addressed the meeting. Said there is one fold and one shepherd, and "He that entereth not by the door of the sheepfold, but climbeth up some other way, the same is a thief and a robber."

Elder J. A. Artimus Crane spoke of our possibilities through faith, and said "without faith it is impossible to please God."

Elder A. Fred Murdock said, our progression does not stop when we leave this mortal sphere, but goes on eternally. Exhorted the saints to support the elders, who had been called of God to bring unto them the plan of life and salvation.

Benediction by Elder William C. Crook.

At 2 p.m. conference again commenced by singing, "Come let us anew." After the opening exercises, President Sagers bore a strong testimony to the truthfulness of the gospel and the divinity of the message we bear to the world.

He then turned the meeting over to the saints for testimony. The Spirit of the Lord prevailed throughout, many of the saints bearing a strong testimony to the gospel.

Elder C. Byron Whitney said the modern churches are patterning after our Church by adding some of our principles to their own, and thus, though they know it not, are accepting "Mormonism."

Elder A. Fred Murdock offered the closing prayer.

At 7 p.m. the elders and saints gathered in the mission hall, 34a Old De Beers Road, Kimberley, to enjoy the last session of a spirited and instructive conference.

Elder Austin Houtz spoke upon the perfect organization of the Church, said we should not try to destroy any man's religious structure. Our structure being better and more durable, it is our duty to invite them into it.

Elder Alfred J. Gowers, Jr., then spoke of the restoration of the gospel, and the conferring of the priesthood of God upon man, giving him the authority to act in the name of his Maker.

Elder S. R. Boswell spoke of the mission of the Holy Ghost. When it bears witness to one's spirit that the gospel is true, then is the time for that person to accept the gospel.

President Sagers then spoke. Said the conference throughout had been a source of pleasure to him. Spoke of the exemplary life of Nephi the prophet as compared with that of his proud and haughty brothers. Said the proud and haughty will always be brought low.

Elder Alfred J. Gowers, Jr., mission clerk, presented the general and local authorities of the Church. All were unanimously sustained.

Singing, "O my Father." Benediction by Elder Franklin R. Gardner.

ALFRED J. GOWERS, JR., Mission Clerk.

FROM THE MISSION FIELD.

Baptisms—On Saturday, July 29th, 1911, one convert was initiated into the fold of Christ at Pontypool, South Wales (Bristol conference), Elder H. R. Thomas officiated; confirmed by Elder R. S. Sleight.

On Tuesday, August 15th, 1911, a baptismal service was held at Coalpool, Walsall branch (Birmingham conference), when one person was added to the fold of Christ, Elder William Leary officiating. Confirmed by Elder D. M. Davis.

At a baptismal service held in the Townhead Baths, Glasgow (Scottish conference), on Friday, August 18th, 1911, five converts were added to the fold. Elders Joseph Waite and Joseph P. Burt officiated.

A baptismal service was held in West Hartlepool (Newcastle conference), on Friday, August 18th, 1911, at which two converts were added to the fold of Christ, Elder J. R. Sayer officiating.

Lecture by Professor A. B. Christenson.—A very interesting meeting was held at Deseret, High Road, South Tottenham, London (London conference), on Tuesday, August 8th, 1911, under the auspices of the North London branch of the Young Men's and Young Ladies' Mutual Improvement Associations, with Elder Leo M. Coombs presiding. A goodly number of strangers were present. The preliminary program included some pleasing vocal numbers

by Sister Willard J. Andelin and Elder George Chamberlain. Professor A. B. Christenson, of the Latter-day Saints' University, Salt Lake City, lectured on "The Educational System of the Latter-day Saints." The speaker showed clearly how the education of the saints was commenced even before their birth into this world, through the instrumentality of the pure and virtuous conditions under which their parents live, and how thereafter it is fostered and developed through the medium of the social environment of the home, the moral training in the Church from infancy to manhood, and then expanded under the influence of the Priesthood. The superiority of the educational system of the Latter-day Saints over other systems was clearly proved from a physical, moral, intellectual and spiritual standpoint, and its eternal nature was shown by the fact that it extends into the great eternities beyond the grave, until we shall all become "perfect even as our Father in heaven is perfect." The professor's speech was very interesting and instructive, and it is hoped that much good will result from his visit.

District Meetings.—A district meeting was held August 13th, 1911, at 43 Etherington Street, Gainsborough (Hull conference). Elder Elmer W. Smith presided. At the afternoon session the general and local authorities were unanimously sustained, and reports of the different auxiliary associations given. Elder D. Vernon Shurtliff spoke on the divinity of the prophet Joseph Smith's mission. Elder Joseph F. Holyoak told of the signs to appear in the last days as witnesses of Christ's second coming. President Bernard Parry spoke for a few moments, encouraging the saints to be diligent in the cause of truth. A very good congregation was assembled for the evening meeting. President Parry pointed out the necessity of unity; the baneful effects of fault-finding, and urged the people to store their minds with all useful knowledge. Elder Smith explained the need of following advice given through the servants of the Lord. Elder Shirley P. Jones spoke upon the resurrection, showing that death came into the world through Adam, and life eternal by the sacrifice of Christ. Explained the meaning of endless punishment, and also that salvation comes to all men through faithfulness—Christian and heathen alike.

A district meeting was held on Sunday, August 13th, 1911, in Templar Hall, Biggin Street, Dover (London conference). President J. S. McCann and six traveling elders were present. The general and local authorities were presented and unanimously sustained. Elder Clyde Greenwell addressed the afternoon meeting, showing the necessity of repentance. Elder W. J. Hallam proved that baptism was essential to salvation. Elder Leo Coombs rendered a solo. President J. S. McCann spoke of the necessity of obeying the principles and ordinances of the gospel. Elder Joseph Eccles addressed the evening meeting. He said that revelation

had not ceased and showed its necessity for the guidance of the Church in this as well as other dispensations. Elder Leo Coombs rendered a solo. President J. S. McCann spoke of the conformity of the testimony of ancient and modern prophets to the one true and living God. Light refreshments were served between the two sessions.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON II.—CHRIST PREDICTED AND FORE-ORDAINED.

I. SCRIPTURAL PREDICTIONS.

1. Bible: Moses (Deut. 18:15, 18; compare John 1:45; Acts 3:22; 7:37; III Nephi 20:23.) David (Psalm 69:21; compare Matt, 27:34, 48; Mark 15:23; John 19:29; Psalm 118:22, 23; compare Matt. 21:42; Mark 12:10; Luke 20:17; Acts 4:11; Eph. 2:20; I Peter 2:4, 7; Psalm 22:18; compare Matt. 27:35; Mark 15:24; Luke 23:34; John 19:24.) Isaiah (Isa. 7:14; compare Matt. 1:23; Luke 1:31, 34; Isa. 9:2; compare Matt. 4:16; Eph. 5:8, 14.) See also Micah 5:2; compare Matt. 2:6, and John 7:42. Zech. 9:9; compare Matt. 21:4-11, and John 12:15.
2. Book of Mormon: Lehi (I Nephi 10:4, 5.) Nephi (I Nephi chaps. 11 and 12; 19:10.) See also II Nephi 9:5; 10:3; 26:24; Mosiah 3:5-10; 4:2; 13:33-35; 15:1-11; Helaman 14:12; III Nephi 1:9-14; Ether 3:16.
3. Pearl of Great Price. (See Moses 1:6; 4:1-3; 6:52; and references thereto.)

II. CHOSEN BY THE FATHER.

1. At the council in heaven. (Moses 4:1-3, and references thereto.)
2. Appointed from the beginning. (Moses 1:6; 2:1, 26; 7:39, and references thereto, see also I Peter 1:20; compare Romans 3:25, and note marginal rendering "foreordained"; Romans 16:25, 26; Eph. 3:9, 11; Colos. 1:26; II Tim. 1:9, 10; Titus 1:2, 3; Rev. 13:8.)
3. Attested by Christ Himself through modern revelation. (Doc. and Cov. 76:39; 93:1-17, 21.)

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